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EPISTLE

HUMBLY ADDRESS'D

To the Right Honourable
The EARL of OXFORD, &c.

WITH

A DISCOURSE on the Usefulness, and some Proposals, of a Supplement to Bishop *Walton's Polyglot Bible*, with a Reconciliation of the *Hebrew* and *Septuagint*, and several Remarks on the Oriental Versions of the Scripture, particularly the *Ethiopic*, whereby some observable and difficult Passages are illustrated.

To which is added,

AN ADDRESS to the Most Illustrious University of
CAMBRIDGE, soliciting the Honour of their As-
sistance, and the Benefit of their Public Library, for
the better promoting of the above-mentioned Design.

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To the Right Honourable
The Earl of Oxford, &c.

A P R O P O S A L

For a Supplement to Bp. *WALTON*'s
Polyglot-Bible.

¶ If it be the Priviledge of the Great to
 ¶ I be above the common Wants of Life;
 ¶ it is the Priviledge of the lower
 ¶ World to make them sensible of them
 at least by their Importunity: And as it is the
 most illustrious Distinction of true Greatness to
 reach forth its Assistance in common to the
 Indigences of Mankind, but more eminently to
 those that make Pretensions to it upon the
 Foot of Merit; so all Retainers to Learning
 have a kind of Right, establisht by immemo-
 rial Custom, and Warranted by Precedents of
 the remotest Antiquity, to request their Patron-

age of their Labours. By Virtue of this Charter, My Lord, the following Poetical Address begs the Honour of waiting upon your Lordship, and with the better Assurance, as it comes fraught with no private Petition, setting forth either the Wants or Merits of the Author, who is content to have his Name unknown, if his Proposal have but the Happiness to succeed, which is intended for the Benefit of Religion, and for the Service of those who read the Scriptures in their Original Languages and most ancient Versions, whereby they are the best qualified to ascertain the true Sense of them. Nor is he solicitous about the Completion of his Design, if it be only encouraged by a Supply of such necessary Subsidies as are not to be procured by every private Hand. For who is Singly sufficient for this?

What was once proposed, My Lord, was to make the *London Polyglot* Bible a compleat Collection of the ancient Oriental Versions, so useful for understanding and determining the Original Texts of Scripture, by a Supplement of the *Ethiopic*, *Coptic*, and *Armenian* Versions, if they could be got entire, and to collate them with the most ancient MSS. that are known; and what should crown the whole, that a Reconciliation between the *Hebrew* and *Septuagint* should be laboured, which by the Assistance of the *Eastern* Versions, the primitive Fathers, &c. I believe might be thoroughly effected, at least the cause of their Difference pointed out, and their several Texts established, a Specimen of which was prepared in the first of the Minor Prophets.

Prophets. But some of those Intentions are now laid aside for Reasons which will be observed afterwards.

As to what is proposed at present, instead of *Hosea*, three or four more of the Minor Prophets will be presented to the Public * at a proper Conveniency, as a Specimen of the rest, intended to follow, after due Preparation, if the Author can procure *Ethiopic* Types to answer his Design. The Reason of this Alteration is, that these four Books have been printed in the *Ethiopic* Version about Eighty Years ago, which the Author hopes to procure; and as he purposes to add this Version, if he can be Supplied with it, to the *Hebrew* and *Greek* in all the rest, he conceives it will give a better Idea of the ensuing Work, to add the *Ethiopic* Version in his Specimen, which is intended according to this Plan: First the *Hebrew* Text of *Atthias* with various Readings or Emendations where proper, in the Margin; next the *Greek* Version according to the *Alexandrian* Manuscript, which the Author purposes to transcribe with his own Hand: Col- latural to that, the *Variantes* of all the Copies and Editions of Note; to all which will be added

* I hope by the next Spring the Books proposed will be ready for the Press, for which there will be a Necessity of asking the Assistance of a Subscription; and tho' the Expence can't at present be justly calculated, I believe with about a thousand Subscriptions one might afford to have a new Set of *Ethiopic* Types cast, which 'tis feared we can't otherwise be supplied with, and it would be very well Worth the Expence, for the Benefit of promoting other Works of this kind.

ded the *Ethiopic* with the *Latin* Version of the *Septuagint* compiled out of the Works of the *Fathers* by *Flam. Nobilius*, which will also serve the *Ethiopic* in the same Quality, the Differences being observed at the Bottom of the Page. The Whole will be preceeded with a *Prolegomena*, and Notes to confirm and reconcile the *Hebrew* and *Grec* Texts.

The very early Thoughts the Proposer had of undertaking, sometime or other, such a Work, and ingaging in these Studies, will perhaps appear the more uncommon as the Design was laid by him at School, before he had learnt the Elements of the *Hebrew* Tongue, which he conquered without the Direction of a Master; and thence proceeded during his first Years in the University, to a tolerable Acquaintance with several other Oriental Languages, to which he joined most of the Modern, not a little stimulated to the first by reading the Works of the learned *Bochart*, wherein one discovers such a Mastery in this kind of Learning and what excellent Use he made of it, that a young Genius can't read them but with a sort of noble Envy. This I mention the rather, as it may be an Incitement to other young Men of Industry and Emulation to pursue the same laudable Footsteps; for the more common they are made, the more advantageous will they be to the World of *Letters*. And if the Character of so great a Man as *Daniel Heinsius*, that excellent Critic and polite Scholar, will put the more Credit upon such an Assertion, he calls the Knowledge of Languages not only the

the Foundation, but the very Top and Summit of all Learning. And I'm the more pleased with this Opportunity of bringing him into the Account, as he was so illustrious an Ornament to these Studies, which was the more extraordinary, as he could overcome so fine a Genius for Poetry to engage with the severer Muses, and the most difficult Parts of Learning. A shining Instance, that a Man may be a great Poet, and at the same Time excel in all other humane Literature, and be capable of the greatest Things, contrary to what Sir *William Temple* has been pleased to assert, which looks like an invidious Acquital of himself for making no Advances in an Art which he had been giving the highest Encomiums, and had set at the Top of all Humane Excellencies.

If I may be suffered a little further in this Self-History, as it has so near a Relation to our Subject, it may in that View be a further Pleasure to the Juvenile Reader, that we acquaint him, that as the learned Critic above gave us the Thirst of dipping into Oriental Learning ; so we may affirm with as much Truth as the admirable *Cowley*, tho' with infinitely less Honour, that happening at School to read our renowned *Spenser's Fairy Queen*, his wonderful Variety and Liveliness of Description, where is such a Wilderness of Poetry and Fancy, and all is Fairy Ground one treads on, (the most bewitching Books for a young Genius that can be, unless we except *Ariosto*) made on my Mind such early and deep Impressions of Poetical Imagery, and the other *Agreements* of that
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amusive and enchanting Art, that they never after left me. But tho' the Sparks of Poesie were thus fann'd up, the Flame was a long Time suppressed; whence ensued a Neglect of Reading with Application, so early as might have been, the best Masters in the View of a Poet, which must be done to succeed, both for Justness, and Beauty of Sentiments and Diction, and the Harmony and Turn of Numbers: And this Diversion from the first Bent became the larger by a Division of Studies of a quite different Turn, which had early engrossed my Thoughts, as of more Importance to my ultimate Design; we may therefore, 'tis hoped, be intitled to a more gentle Censure, if by so many Avocations we have come short even of what we might have arrived at.

Not that I think my self obliged to make any absolute Apology for having been ever concerned with Poetry; that certainly by its own Excellence and unexceptionable Precedents being above all Censure, especially in those who have not their Studies imposed upon them thro' mere Necessity, and with a View of making their Fortune, if they do but follow Nature. And this I may truly say, all have been alike to me hitherto, with Regard to any View of Preferment. Nor have I observed in the present State of Letters, that one Study in the Way of the Church is more likely to advance a Man than another. Of this I have been so sensible, that did I not hope in due Time to be the Author of something very considerable to the Christian World, while I'm yet in the Flower, I might be

be tempted to lay out for better Means of raising Fruit in a more thriving Soil than Divinity. Yet it is this narrow View of making Fortunes, arising from a niggard Fate, that is the Bane of all good Literature. Hence so many excellent Spirits, which are yearly sent from our Universities, are lost to the World, by being buried in Country Cures, with the uncomfortable Prospect of never emerging till the Resurrection, who, had they been transplanted into a proper Soil, would have been an Ornament to their Age and Country. The Rarity of seeing any Man called forth to Preferment, upon no other Recommendation than that of his own Merit, makes them neglect such Studies, even after the best Foundation, as would have rendered them useful to the learned World, to take up with a more easy and showy Method of recommending themselves to an illiterate Audience as plausible Preachers; a Quality generally so undistinguishing a Man of Genius and Letters, that it is only what he has in common with such superficial Speakers, who could never compose any Thing themselves.

This must be allowed to be a great Damper of Genius; besides, the Duty of a Parochial Cure and constant Preaching leaves too little Time, especially for a young Man in the Flower of Life, to pursue to the best Advantage such Studies as require a great deal of Leisure and Application. Hence we rarely see any Country Divines, who engage in laborious Works of a difficult Undertaking, who are not well provided for from the first, and are above all

secular Regards in the Direction of their Studies. And if any Men may challenge Indulgence in Point of Strictness about their Cures, surely these are the Persons. These are the Men for whose Encouragement and Support our Constitution allows Pluralities, Sine-Cures, and Dignities, and with a most laudable Design. As the Author of these Papers is under no Obligation, in this Regard, to waste himself in the Drudgery of Study, for which he has neither a Porter-like Constitution, nor any other Impulse than what comes from the Dignity of the Work; he would not take it ill to be relieved of it by those, who *majoribus stipendiis merentur*, for he only goes a Volunteer in this Enterprize. But however disposed a Person may be for advancing in such a Work, the Disadvantage of a Country Life, at a great Distance from the Press, from Public Libraries, and learned Assistants, are very great Discouragements, next to insuperable Difficulties.

My LORD,

I humbly beg your Lordship's Indulgence, whilst I take the Advantage of your Conivance to make public what in some Views is thought necessary; and that you would be pleased to hear me with the same Equanimity you would do a Preacher, whose Sermon did not all of it immediately regard your Lordship, or any single Person. But here it might be reply'd, Wherein does this Affair relate to your Lordship; and, why this Solicitation in Behalf of the Public? Every one, who has heard of the

the Earl of *Oxford*, will be able to prevent my Answer. If any other Nobleman had been equally celebrated for an honourable Regard of all useful Learning, there might have been some Room for this Question. But, my Lord, by Way of Eminence, your Lordship stands alone in the Republic of Letters, and an Address of this Nature could not pass by without Injustice to your signal good Will to Literature, and without being wanting to its own Cause. As for the Importance and Usefulness of it, no Man will make a Question, who is a proper Judge, and has a due Value for the Holy Scriptures. And what makes the Undertaking, perhaps, the more necessary, is, that considering all Circumstances, I believe, there has never been so virulent a Combination of Adversaries against our Holy Faith, with the same Success as of late. The Consequences are really dreadful.

But this is properly the Concern of the Church, it may be said, such a Work therefore should in Reason look to be supported from that Quarter. A great many Things might be alledged in Answer to this; but it may be replied for all, that my Proposal, and what I have done in that Regard, have had the Honour of being approved and encouraged by Judges of the first Eminence in both Church and State; But what was of most Prevalence with me in my Determination, our Country-Man, Bishop *Walton*, whose Footsteps I reverence, found so good a Reception to a like Design amongst the Nobility and Gentry, who to their immortal Honour, stand at the Head of

that noble and incomparable Work which they so magnificently promoted; that we assure ourselves of the same Success, might we be so happy as to engage your Lordship to interest Yourself in a Work of the same Nature.

'Tis great Pity, and what lessens the Usefulness of the Books, that the Bishop's *Polyglot* is destitute of such a Supplement as was proposed, whereby the noblest Work, of its Kind, in the World was left imperfect, for no other Reason, but that the learned Editor was disappointed of his expected Supplies, and some of these Versions he could not procure: But since his Time, the *Armenian* Scriptures entire have been printed, some of them reprinted, in *Holland* with great Accuracy and Elegance, under the Direction of the *Armenian* Patriarch. It would, indeed, have added much to its Convenience, and made our Collection more specious to have given this Version as at first intended; but the Addition to the Expence of printing our Work without it, which is the only Obstruction I apprehend, is a very good Reason for omitting it. Besides, it is not, as I conceive, the old Version attributed to St. *Chrysostom*, which would be of great Value, if now extant, but it is more recent than our other Eastern Versions, I mean the *Coptic* and *Ethiopic*; and what makes it not of equal Use to our Design, is the Discrepancy of that Language from the rest of our Collection that are related to the *Hebrew*. But if we may depend upon the Judgment of *Monf. Piques*, a Doctor of the *Sorbonne*, who was well versed in the Orientals, this Version is very ancient

cient, and symbolizes with the Genius of the *Greec* so far, that it renders it Word for Word, and may therefore be of good Authority for restoring the original *Greec* from whence it was derived. For this Reason, one would desire to have it *latinized* and made ours by a new Publication. And as some Gentlemen, I hear, have applied themselves to cultivate the *Armenian* Learning, I hope it would be worth their Time.

But there is another Version which I would by no Means have omitted, if a great Part of it had not been already printed, and some of it since my Proposal; and for that Reason it is most proper that it be all printed entire by itself, rather than by Piece-meal, unless it would have answered the Charge of Reprinting. It is the *Coptic* Version I mean. The New Testament, not long since, and the Pentateuch the last Year, were printed among us by a very learned Gentleman whose Labours deserve the best Encouragement. And it is very much to be wisht, that he would oblige the Public with the Whole of this Version, as he proposes to do with whatever has been hitherto procured of it. It will be a farther Benefit to the Public, if he will favour us with his *Coptic* Lexicon and Grammar in his next Publications of this Kind; wherein, if we have a Summary of what Words in the *Coptic* are found to be pure *Egyptian*, great Use may be made of it in determining the ancient Language of the *Egyptians*, and what Affinity that had with the *Arabic*. But we are here at a great Want, by the
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Deficiency of our Libraries ; for if we would have a compleat Edition of the *Coptic* Scriptures, the Historical Books, and some other Parts, must be sent for from their own Country, unless any Copies have been brought hither of late. And could we, in the Name of Learning, prevail with any *Mæcenæ*s to apply to the *Alexandrian* Patriarch at *Grand Cairo* for the *Coptic* Scriptures, and other ancient Monuments of that Kind which we now want ; by the same means we may be furnished from the Primate of *Ethiopia* with the entire *Ethiopic* Version of the Scriptures, and that more ancient and more perfect one of the New Testament than That we have ; if there be such a one as *Ludolfus* supposes. Thus likewise we may be satisfied concerning what is reported of a more ancient Translation of the O. T. than That now in Use, and understood by their Men of Letters only, being written in what was reputed their Learned Language, and approaching more to the *Chaldee* than the Vulgar Dialect.

If what is suggested of a Version in the old *Syriac* Character be true, it is an undoubted Mark of a very great Antiquity, perhaps beyond that of any Version we have. But in Case it should happen to be no other than the Old *Syriac* Version of the Old Testament from the *Hebrew* ; it will still raise the Esteem we must have of the Value and Antiquity of That, being a further Confirmation of its being made near the Apostolical Times. But after all, supposing that they have but one Translation ; one must imagine with those Learned Men who have

have inquired the most into the *Ethiopic* Affairs, that they must have had either that or some other from their first Profession of Christianity, which has been uninterruptedly continued down from the Times of the Apostles.

But that the Version of the Pentateuch which is now in the Hands of *Europeans* is not of that Antiquity, I have pretty good Assurance; unless any one will prove the *Coptic* Version to be so old, which no body will undertake, and a Collation of these two convinces me that the one was made from the other: for I have observed in half a score places at least that where the *Coptic* Translator has mistaken the *Greec* or read a faulty Copy, there the *Ethiopic* has exactly followed him; which is Evidence enough for our Decision. But this for the Pentateuch only. As we have no more of the *Coptic* Version of O. T. printed, nor any more in Manuscript in *England* that I hear of, unless the Psalms, one cannot pronounce upon the rest. Whether the other Parts of the *Ethiopic* Scriptures of O. T. have been otherways translated, I cannot tell; but there are great Differences in several Copies of the Version of the Psalms and some Excerpts of Scripture published by *Ludolfus*, and 'tis evident, that the Author of That which this learned Editor has presented us with, understood the *Hebrew* as well as the *Greec* Text, and compared them, whatever use he might make of the *Coptic*, which I have not at present the Opportunity to examine. And further, that he also used both the *Alexandrian* and *Vatican* Copies,
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but chiefly the *Alexandrian*; whence 'tis likely the *Vatican* was also brought out of *Egypt*.

Ludolphus assumes it as out of Question, that the Old Testament was translated from the *Grec*, because the *Ethiopic* holds so close to it; but I suppose he never perused the *Coptic*, or compared them. Yet it seems to me not a little incongruous, that when the *Ethiopians* were so well Skilled in the *Grec* Language and Writers that they translated, and have still amongst them the Translations of all, or most of the *Grec* Fathers, (which it wou'd become the Magnificence of a Prince to enrich his Library with) it seems not a little incongruous to so much Learning and Regard for Ecclesiastical Writings, to receive the Scriptures only at third or fourth hand, when they could have had 'em immediately from the *Grec*, if not from the *Hebrew*. Upon the Whole, what I can conclude at present, for want of Convenience for further Inquiry, is, that in regard to the Old Testament, I'm inclined to believe they never had more than one entire Translation, whether all of it from the *Coptic* or not, I can't now affirm. It is probable from some * Variations from the *Coptic* which I've observed, and those very considerable, that the *Grec* was consulted at least, even in the Pentateuch,

* If the *Ethiopic* Pentateuch was entirely translated from the *Coptic*, there must have been Readings in the latter different from that which is now Printed. But whether it was or not, either the *Coptic* or *Ethiopic* Translator must have read some Places otherwise than they are now found in the *Grec* Copies

tateuch, and that if the *Coptic* was the Original of their Translation, it might be out of Deference to their Mother Church, on which they had so great a Dependence. But *Ludolfus* concludes that the Version of the Whole Scriptures was made by several Hands near the Times of the *Habessins'* first Conversion ; and if that was in the Apostolical Age, the *Coptic* Version could not have been made Use of, for the Purpose, unless some Parts have been modeled to it since, if not translated from it ; but there is no Appearance, as he is assured, of any Second Version of the O. T. or of any later Date for the Translation they have than what he assigns. If I can meet with better Light into this Matter afterwards, it shall be observed in a proper Place.

As to what is said of the Scriptures having been read formerly in the Province of *Tigra*, (the Part of *Habessinia* first converted to Christianity) and are still in Use with the Learned in the old *Syrian* Character, which we find mentioned in *Kircher*, and attested, as he reports, by the *Habessin* Priests then at *Rome* with whom he conversed ; as also by *Alvarez* who had lived a considerable Time in that Country ; I say, if there be no Mistake in the Account, this must have been no other than the *Syriac* Version, written in the *Estrangelo*, in which, it appears, that the *Ethiopians* were conversant, from several of their Books brought into *Europe* with Inscriptions in that Character. And hence might come the Mistake in what *Sabellicus* and others affirm concerning their Scriptures being

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translated from the *Syriac* Version. In Regard to their Translation of the New Testament, we have some Intimations that they have two several ones, one probably from the Apostolical Times, unless the *Syriac* Version might have formerly sufficed, and was vulgarly understood.

I am now to give some Instances of the Usefulness of the *Ethiopic* Version, and how much this Language, with the other Orientals, contributes to reconcile the *Septuagint* and *Hebrew*. From our Ignorance of the several Acceptations of an *Hebrew* Word, which often-times some other Oriental Language preserves to us, we apprehend an Incongruity in the Rendring, when the Translators have only taken it in a Sense unknown to us. Thus with what Propriety do the *Greeks* render *Philistin* in *Hebrew* by ἀλλόφυλοι, *Aliens, Strangers*, such as come from another Tribe or Country, if we derive the Name of *Philistins* from the *Ethiopic* *falasa, migravit*, whence *feleset, Migration*, a changing one's Habitation, the very Name of their Country, in *Hebrew* called *Peleset*; to change Quarters probably being one of the Significations of the *Hebrew* Word *Phalash*. And this Account agrees very well with the History of that Nation, they having dwelt in *Egypt* before they migrated into *Palestine*, which had its Name from their Settling and Dwelling there, being before this the Country of the *Avims* whom they drove out. * As this Derivation

* I read this Observation to a learned Prelate, who told me, That Monf. LE CLERC had hit on the same before. But as I had never read it in him, or elsewhere, it is as justly my own as it was his; and with this Advantage that I have his Concurrence in it.

riuation of the Name is new, the Reader may please to see whether it be not more rational than that which is given in the *Syllabus* of Names and their Significations at the End of the Sixth Volume of the Polyglot Bible, or as likely at least, as that commonly received Deduction of it from *Pelufium*, the Place of their former Abode. What is an Objection that they received not their Appellation from *Pelufium*, that Place is in *Hebrew* called *Sin*, and probably the *Grec* Name was then unknown to the *Hebrews*, and possibly to the *Philistins*, unless we will suppose this City originally to have been named in the Language of the East, and that the Name might at length have *Grecised* into the Word *Pelufium*, the *Grec* *πυλός* being of *Hebrew* Extraction, of the same Import. But I think the *Septuagint's* Acception gives it clearly for our Derivation.

As we are upon the Subject of deriving Names, methinks one may give another Account why the *Saracens* were so called, than what has passed since *Pocock*; which is founded upon the same *Arabic* Root, and supported by one of the *Ethiopic* Acceptations of it, and this further countenanced by the Example of the *Ethiopians*, who call themselves by a Name in their Language implying *Freemen*, which I suppose to be of the same Import as *Saracens*, the most honourable Sense of the Word, as well as proper Appellation for that People. And this may seem to have the more Foundation as the *Habeshins* were either Descendants, or intermingled with Colonies from the *Arabians*, and consequently

quently might take or carry along with them the Name of that People, as an Original, or National Title. Thus *Ethiopia* is named in their Language the Land of Freeman, and in their other Acceptation of the same Words, the Country of their Removal or new Settlement: Which last Surname is exactly in the Strain of that of the *Philistins* before mentioned. Nor will it at all weaken the Point, if we consider the great Affinity between the *Arabic* and *Ethiopic* Languages, whence this Similitude of Nomination might the more easily be deduced and continued. We are furnished with a similar Instance in the ancient Name of *Egypt*, the *Arabic* Root *coptus* branching out into the *Ethiopic* *Gebtzus*, whence the *Greek* and *Latin* *Ægyptus*. Our English Word *Gypsy* is likewise good *Ethiopic* for an *Egyptian*. Whence we may observe, that as there is so much Relation between these two Languages; as the *Ethiopic* preserves several derivative Senses of an *Arabic* or *Hebrew* Original; and as *Schultens* assures us from *Arabian* Writers far more ancient than *Muhammed*, that the two last were once very much alike; that nearly the same Language flourishes now at *Mecca* as formerly at *Jerusalem*, or not more different than *high* and *low Dutch*; and that the *Arabians* still pretend to the same Purity of Language that was delivered to them from their Great Ancestor *Ismael*: The Study of these two Sister Tongues must be of great Use in the true Interpretation of several Original Texts of Scripture, because from these may be gathered up abundance of valuable Fragments of the
Hebrew,

Hebrew, in which the Sacred Writings have left us short.

Before we pass on, we will take Leave to select out of a Multitude two or three more Examples in Confirmation of what we have asserted of the Value of the *Ethiopic* Language ; which may be thought neither trifling nor uncurious. To instance first in a remarkable Passage in the Book of JOB, Chap. 5. *Ver.* 26. *Thou shalt come to thy Grave in a full Age, like as a Shock of Corn cometh in, in his Season.* Here seems to be an Impropriety in the Allusion, at least the Image seems not to come easily and exemplify the Thing by a just Similitude : Nor does any of the Versions at all help us. What I would observe, is, that the *Hebrew* Word *Cbelach* here rendered *full Age*, which is its usual Acceptation, in the *Ethiopic* signifies a *Shout*, *Acclamation*, and the like. *Thou shalt come to thy Grave with a SHOUT*, with the Acclamation of thy Neighbours, with popular Demonstrations of Honour to thy Memory, &c. I leave the Reader to consider the Justness of this Remark, and whether it may not be fortified by the Manners of the Orientals. I will but add this, that it may have a double Allusion : One to this Custom practised at the Funeral and Interment of Great and Illustrious Persons ; the other to that of Shouting and Rejoicing used by so many People at the finishing of their Harvest and In-gathering of their Corn ; which is what was customary with the *Israelites*, being founded upon a Divine Precept. Thus the Similitude is beautiful and perfectly just. The

The Book of J O B furnishes us with Matter for another Observation. That of C. 19. 26. *And though after my Skin Worms destroy this Body*, has exercised many learned Men, who render the Original variously. The Difficulty lies in the Hebrew Word *nakaph*, which, if we attend to the Sense the *Ethiopians* give it in their Language, will signify to *bark off, flea or exco-riate* ; and then the Clause may be translated thus, *personally*, tho' the Verb seems to be put impersonally, by a *Hebraism* : *And though this Skin of mine, or after this my Skin* (by a Figure taken for the whole Body) *shall be put off* : paraphrastically, after this Body shall be destroyed ; after the Dissolution of this Earthly Part of me. I don't know whether this frees the Text from the Force put upon the Words by most other Interpreters ; but methinks it helps to clear that most intricate Place in the Prophecy of *Isaiah*, C. 29. 1. where the same Word occurs. Our English Translation is here I think much the best, and very just ; the Words, if we may depend upon our *Ethiopic* Sense of *nakaph*, will be rendered more exactly : *Let them flea Beasts for Sacrifice*. Not to trouble the Reader with what others have said upon this Place, I shall only mention that *Schultens* has given a different Notion to this Word from the *Arabic*, and is pretty copious upon it.

My next Remark is on the Original and true Signification of the Name *Adam*, our first Father, which I don't find that any Language can help us to but the *Ethiopic*. The common Derivation, *viz.* from the red Clay of which he
was

was made, is trifling and far below the Idea the magnificent Description of his Creation gives us, and the End and Complacence God had in creating him. 'Tho' the *Ethiopic* Tongue still preserves the common Notion ascribed to the *Hebrew* implying Redness, it shows us that the primary Signification of the Root imports *pleasing, delighting, &c.* whence the Derivative *Adam, beautiful, elegant, delightful, &c.* the Name, all in one, signifying a compleat Man in all Senses, and the Delight and Favourite of his Creator.

The last Observation of this kind is on the Cave of *Machphelah*, which I chuse the rather as something is said of it in the Notes of the Universal History now publishing. I have not the Opportunity at present of satisfying myself of what the anonymous Person, mentioned by *Calmet*, asserts concerning the Signification he gives of *Machphelah* from the *Arabic*; but his Sense of it may be corroborated from the Use of the Word in the *Ethiopic*. *Exod. 25.*

11. *Tekaflo warka netzua, thou shalt cover or overlay it (the Ark) with pure Gold.* Here we see the Word *capbal* applied to covering. It is used in the Sense of *enclosing* in several other Texts of Scripture, and in other Writers. So that the Cave of *Machphelah* may properly signify *the enclosed or wall'd-up Cave*. Yet if we will have it to be the *double Cave*, according to the present Acceptation of the *Hebrew*, implying a Cave divided into many Partitions, the *Ethiopic*, and the Form of these Sort of Repositories of the Dead still remaining, will second us in it.

But

But after all, if we consider the Context in the several Passages where this *Machpbelab* is mentioned, the Construction pretty clearly evinces it to be the Name of the Place or Lands where the Field and Cave stood; but whether they did not originally receive their Name from the Cave, may be a Question. However the *Ethiopic* obliges us with another Signification of the Word, as proper as any, if not the best and only true one, viz. *Possession, Portion, Inheritance, Endowment*, or the like, importing the Ground to be an Estate of Inheritance or Endowment, which is equally applicable to the Vendee and the Vender.

Not to heap up more Instances of this kind, I will but just take Notice, that the *Ethiopic* or *Axumitan* Language is florid and elegant, easie to those who have a competent Knowledge of the other Oriental Tongues, especially the *Hebrew* and *Arabic*; and what makes it the more so, it is observed that there are few Words in it but what may be found in these other Languages. Nor is this all the Inducement to gain an Acquaintance with it, but the many valuable Writings it contains, relating to History and Ecclesiastical Affairs, with the Versions of the *Greec* Fathers, Councils, &c. recommend it to the Study of the Learned. And what gives it another Advantage, the Character is large and distinct, and when neatly printed and rendered a little familiar, is more favourable to the Eye than most others of the Orientals, not excepting the *Hebrew* and *Chaldee*, if you read them with the Vowel-Points, which
very

very much affect the Sight, and incommode the Reading, and for that Reason should incline us to lay 'em aside, especially since the *New Grammar* has fully shown them to be of little Use, and of no Authority. The Reader may, if he pleases, see what is further said of it by *Ludolfus*, the best Judge, at the End of his Dissertation upon it, where, for good Reasons, he prefers the Study of it to that of all the other Eastern Languages.

Besides, as it is a Language used by so vast a Christian Country, not now indeed as their vulgar Tongue, but in all Manner of Writing, and understood by all the Natives of the Country, who can read, and are bred to Business; and since the Reading of the Holy Scriptures is perhaps the Employment of that People more than of any other Christian Nation, insomuch that they have a great Part of 'em by Heart, especially the Psalms, so that it is the highest Ignominy to every Person of Distinction or Birth, even their Women of Quality, not to be well read in them and retain 'em by Memory: What a noble Motive is this to any Christian State, to endeavour to cultivate a Friendship with a People so well disposed, and of so great an Influence upon the Southern Continent, to oblige 'em with their Books multiplied and propagated, from our Printing-Presses, in a much easier and neater Manner than they can have them otherwise? I will presume to say, it is a Consideration worthy the Regard of the greatest Prince in *Christendom*, not only upon a Religious View, but as a National Concern, especially in a

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Trading

Trading People as we are ; and since it would open us an immediate Commerce with the Country from which the *Europeans* are now excluded, and in respect of some Particulars were justly interdicted. But what makes this of more particular Concern to Divines, is the present unhappy State of Christianity ; so that if, after all our best Endeavours to the contrary, Infidelity will gather Ground, which may be accounted for, we may enable ourselves to promote the Faith abroad, where it will be better received, and thus in the first Resort become Apostles to several darken'd and deluded Nations : We may however thus lay the Foundation of propagating Christianity, of which we may hope that Posterity at least will see the Increase. And for this we have the more Encouragement, as there is some Appearance that the Tyranny, justly suffered so long for a Scourge to the East, is drawing to a Period. But to return to our ancient Versions.

My LORD,

If it was only to be possessed of such a Treasure as specified above, without a View of letting the Learned share in the Benefit, a less *Mæcenas* than Your Lordship would be at the Charge of making so considerable an Addition to that noble Magazine of Learning, for which Your Lordship's Library is so much celebrated. Whether the ancient *Persic* Version of the Scriptures be extant, is I imagine entirely unknown to the *Europeans* at least, and the distant Commerce betwixt our Merchants and that
Country

Country where 'tis likely to be heard of, added to the Paucity of Christians, whom we can suppose there of much Learning, and who throughout the East in general celebrate Divine Service in the *Syriac* Tongue, makes the Inquiry the more unhopeful. Nor perhaps would the Application be more successful, were there any commodious Access to either the *Nestorian* or *Jacobite* Patriarch, at their respective Residency in *Mesopotamia*. Yet as we are assured that the *Persian Mahometans* receive among their Sacred Books, the Pentateuch, the Psalms, and all the Books of the Prophets, one wou'd be tempted to hope that the old Version may be still subsisting amongst them.

There is another Version of which good Use might be made, tho', as I apprehend, it has never been brought out of the East entire, where, I suppose, it is not unfrequent; and that is the second or later *Syriac* Version, from the *Septuagint*; which, if any Copy of it may be had, markt throughout with *Origen's* Asterisks, &c. like *Masius's* Fragments, will be of great Value. Dr. *Grabe* made great Enquiry after this imperfect Copy, from which *Masius* published the Book of *Joshua*, and waited a long Time in Hopes of it, which was at last procured for him by Dr. *Jablonsky*; but in the mean time *Grabe* died. But these Fragments happen unluckily to contain only such Books of Scripture in which they are not so serviceable to our Design, as they would have been, had they contained the Prophets.

It may be also worth Notice, that *Kirftenius* mentions in the Preface to his *Arabic Grammar*, and from him *Crinesius* and *Franzius*, that his *Arabic* Preceptor assured him, that they had in *Arabia* several Epistles of *St. Paul* and of other Apostles only extant in the *Arabic* Language, with other primitive Ecclesiastical Records.

I don't remember that I've seen this taken Notice of by any later Writers. 'Tis possible it may be such a Mistake as a learned Man once fell under in some other *Arabic* Apostolical Doctrines; and 'tis as possible it may not. A bare Suspicion, and perhaps there is no more in this Case, is not enough to satisfy the Curious. *St. Paul* himself tells us, that immediately after his Conversion he went into *Arabia*, where he abode three Years, which we can scarce conceive he would do without leaving some Monuments in Writing; this may be expected from *St. Paul*, if from any one whatever. That the present Canon of Scripture contains all Things necessary to be believed and practised in Order to Salvation, no orthodox Christian will deny: But that all the inspired Writings have come down to us, or are contained in the Canon, is what cannot be so well evinced, rather is certainly false.

It is farther to be observed, that a great many other useful Books are supposed to be latent among the *Arábians*, particularly such as relate to the Idolatrous Rites of the ancient *Sabians*, of great Use to illustrate the H. Scriptures, whose Precepts have frequent Allusions to their

their Manners. But whether any of these came among the large Collection Archbishop *Laud* caused to be brought out of the East, I don't know; and whether what *Scaliger* refers to, as unknown to the *European* World, may not be the Books of *Zoroaster* written in the old *Persic*, and which the late learned Professor *Hyde* proposed to publish, if he could have been supported in the Expences of carrying them to the Press, for Want of which, so excellent a Design entirely miscarried.

'Tis undoubtedly to be regretted on Learning's Account, that few of our Nation, who visit the East, are capable of making Enquiries after such valuable Antiquities, and the recondite Remains of oriental-Learning, or are sufficiently provided for the Expensiveness of them. Whence 'tis nothing wonderful that no more Discoveries have hitherto been made in that Way. Learning would certainly be under great Obligations to 'em, were our Resident at the *Ottoman* Court, and our *Turkey* Company pleased always to make choice of such Gentlemen for their Chaplains as might be able to do Service in this Respect to the Common-wealth of Letters. One can scarce conceive, notwithstanding the Ravages of the *Turks*, that so many Authors, mentioned and quoted by *Eustathius* as subsisting about five hundred Years ago, have entirely perished. The Re-admission of Printing at *Constantinople* seems to promise something more favourable to Letters. If that noble Undertaking prosper, and should happen to be established in more Places in the *Levant*, Religion
and

and Learning may take a surprizing Turn in the East, beyond what we may now imagine.

As perhaps no Man with greater Facility can acquire a Competent Skill in any Language conducive to any Branch of Learning, one great Motive, besides the above-mentioned, to my Application this Way was a Desire of visiting, one Time or other, those once glorious Regions. But a Series of Disappointments threw me off that Bias, and greatly incommoded me in all my Preparations, both for doing that to Advantage, and for the Work in Hand. However, 'tis with some small Satisfaction, that even thus we can shew some Gentlemen that early Promise in some Forwardness, that we made in a Latin Epistle written at an unfortunate Juncture in their learned Body, which, had the Occasion been more favourable, had by better Opportunities been more forward.

I know some Literary Gentlemen speak with Disrespect of Eastern Languages, thinking all that is polite and elegant contained in the Western, especially the *Greek* and *Latin*, and that whatever is valuable among the Orientals has been translated. Now the ancient *Greek* and *Latin* Authors should certainly be our Originals for good Writing, because they made Nature theirs, and seem of all others to have known best, if not they only, how to copy her: And as they are perpetual Fountains of good Sense; so an elegant Mind will find the best Entertainment in their Conversation, and in theirs only. Be it also further considered, that these and all the Westerns have a more close,
and

and cool, and consequently, more regular Way of laying their Thoughts together than the Orientals, and therefore are more proper for our Imitation as being more to our Taste and Manners: Yet what is called Nature in this Respect is perhaps no more than the Sense or Taste, or Apprehension of Things according to the several Climates of the civilized World; so that the Eastern Writers may be as natural as ours according to the Eastern more lofty Way of Conception: Of this the poetical Parts of the Bible are an Instance. Yet after all, some Skill in the *Hebrew* and other relative Tongues is so necessary to a Divine, that he must take a great deal in his own Science upon Trust, and *Heinfius* is very smart with such as pretend to be Divines without it. The Study of Divinity without a good Mastery in Languages (including the *Hebrew*) is like raising a fine shewy Structure without Foundation, sure to be overthrown by the first Storm of Opponency that attacks it. And to convince him that Eastern Writers are not to be so much neglected, let the Reader observe what Advantage is made of them, especially the *Arabic*, by the Authors of the Universal History now published by Parts, whom I wish a Success equal to so vast and excellent an Undertaking. The learned *Schultens* has likewise given a particular Specimen of the Use of the *Arabic* in his *Origines Hebrææ*. What Use may be made even of the Rabbinical Writings, the Works of our *Lightfoot* and *Pocock* will show, and a learned German

man Professor, now living, has cleared it of Objections, in a set Oration upon that Subject.

It may seem strange to Foreigners, who hear much of our Learning in *England*, and our excellent Foundations in that Regard, so far beyond any Thing with them, that so little accrues from thence to the common Stock of Letters, in Proportion to such extraordinary Endowments and Advantages. But the Mystery will vanish, when it is known how few learned Men find their Account in preparing laborious Works for the Public, whose only Resource is that of Subscription, a Method so much abused, that the World is weary of it, and Men of Worth will almost as soon suppress their Works, or do nothing, as court so precarious an Incouragement: And even thus the whole Fruit of their Sweat and Industry is next to Nothing. Such a Difference one sees in Times and Places, that we cannot sufficiently admire, when such a City as *Basil* has printed and reprinted all the *Fathers's* Works, to its own immortal Honour, and the unspeakable Benefit of the Christian World, that the great and opulent City of *London*, incomparably surpassing the other in all Advantages requisite for such a Work, wherein our Book-sellers, one would think, could not fail of being great Gainers, has (as Dr. *James* observed long ago) done Nothing considerable of this Kind. How much our Holy Religion in Time may suffer by this Neglect of not printing the *Fathers's* Works among us, any one be convinced by reading what that Author says of it
in

in his very useful Treatise of *The Corruption of Scripture, Councils, and Fathers, &c.* Part Vth.

After a long Declension and Reflux, even to the lowest Ebb, the Tide of Learning seems to be upon the Turn now even at *Rome*, if we judge by the Promise that is made the Public, of a most magnificent Edition, surpassing every Thing of the Kind, of all the Works in *Syriac and Grec* of that great Light of the Eastern Church, St. *Ephrem the Syrian*, Deacon of *Edessa*, which will be published by Cardinal *Quirini* Keeper of the *Vatican* Library. This venerable Father's *Syriac* Works, which have been represented to contain excellent Comments on the Scriptures, have been long wished for by the Learned, and 'tis hoped the illustrious Editor will make them answer the Expectation. But the Misery on it is, these late foreign Editions are commonly so really sumptuous, above the Purchase of the Generality of our Clergy, that their Influence is lost to the best Part of the learned World. I would know of a certain monthly and pragmatical Inquisitor, and such Writers as he, who are continually maligning their * Poor

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Mainte-

* I can't forbear observing this (to shew the Malignity and ill Tendency of endeavouring to render the Clergy still poorer than they are) that let a Clergyman, in the Country especially, be never so able in his Profession and exemplary in his Conduct, yet he is seldom regarded any further in his Neighbourhood than according to his Rank and Condition in Life. To relieve in some Measure this growing Evil, the

Consequences

Maintenance, representing 'em to our Governours as unworthy of that, and would have taken away even that which they have ; whether themselves, as Gentlemen of Letters, (if they are so) think in their Conscience, that the noblest Spirits and the most candid Scholars in the Universe deserve to be so ill provided ? Or, Whether they think there is Pre-ferment in the Church, in a general Way, sufficient to answer the Expensiveness of alearned Education ? (if they know the Expensiveness of it) Or, Whether any Persons of Fortune would educate their Sons to the Church under less Encouragement than the Present ? The Clergy, who in general deserve better Usage, from whom Learning, Arts and Sciences of the greatest Benefit to Civil Life, have had, and do still receive, the greatest Advancement, are a Body of Men too considerable, too much interwoven in the Constitution and Interests of the Nation, to be insulted with Petulance and Impunity, by the Scriblers for Infidelity, who are now become a common Nuisance. But to return to St. *Ephrem*. It is not doubted, but the great Personage who has undertaken to publish him with so much

Consequences of which are very pernicious, it were to be wisht, for the Public Good, that more of the Order were armed with the Commission of Civil Power and Authority, one or two in every District, for which I could give unanswerable Reasons, had I Leisure and Opportunity.

Pomp,

Pomp, and solicited Assistances from all Parts, will acquit himself with Fidelity. For it would be the greatest Extravagance in the World to do otherwise, when they of his Party know what Manuscripts we have in *England*, and such as have confronted, to their Shame, most of their former Editions of the *Fathers*, who were all originally more or less so infected with the *Protestant Heresy* (as they call it) that they were to be thoroughly purged before they could be allowed to pass for good Catholicks: Dr. *James's* Book aforesaid will make out what I say. But we are terribly threatned in the fourth and last Volume of this promised Work, which is to be entitled, *Panoplia*, a compleat Magazine of Notes, Illustrations, and curious Dissertations upon several Points of Ecclesiastical Antiquity, in Order to confirm their Articles of Faith against the ancient and new Hereticks from the Tradition of the *Syrian Church*, of which *St. Ephrem* was the Oracle; which last is a Province the Cardinal is pleased to take upon himself. But it is a Post untenable, and we can never be at a Loss for Artillery to dismount all their Batteries upon that Footing. There are few of the Learned and Unprejudiced, whom he can impose upon with the Authority of an Author who lived too late to establish Articles of Faith upon, and in an Age when Error began to gain Ground apace upon the Truth.

We are told also in the *Journal des Savans*, that the late learned Father *Simon* had

prepared a Polyglot Bible for the Press, but whether for Want of Booksellers who would undertake it, or an able Printer equal to so nice a Charge as that of printing Oriental Languages (for the Relator tells us, that himself had seen a Specimen of it, but intollerably misprinted) by one or other of these Discouragements the Work entirely dropped. I don't know what Monsieur *Simon's* Plan was, but without a Collation of the *Hebrew* and *Greek* Texts, in Order to a Reconciliation, it was doing nothing, after our *London* Polyglot.

Oriental Learning flourishes, and I believe has always done so, more abroad than with us, and for good Reasons. Whence 'twould be no Difficulty to have any of these Versions collated with Manuscripts in foreign Libraries, which are ordinarily better furnished with these Books than ours are. The learned Dr. *Jablonsky* has but the other Day shewn the Use of the *Coptic* Version and Language, having by the Assistance of this written a Dissertation to prove the God *Rephan*, mentioned in the *Acts*, to be the Sun. And *Crozius*, his Preceptor, has composed an *Egyptian* Dictionary, of which nothing but the Preface has been yet published. As with wonderful Sagacity he has made great Discoveries touching the old *Egyptian* Alphabet, whose Labours in this Respect will be of very great Service to the learned World; and as I know that he has the highest Encouragement from the best Judges, as well as the greatest

greatest Characters in our Church, I could earnestly wish our Booksellers would solicit the Impression of this Book, which he can't procure to his Liking in his own Country, and there is no Doubt but they would make a good Account of it to themselves. It is also with great Pleasure that I observe two young Gentlemen of our own Country, who have applied their Studies this Way, and shown the Usefulness of it in publishing the *Armenian History of Moses Chorenensis* in his Native Tongue, having made Characters be cast expressly for it, and to carry on their laudable Design of promoting that Part of useful, but neglected, Literature.

What I mentioned in Regard to Dr. *Jablonzky* furnishes me with an Opportunity of throwing in my Conjecture among those of a great many others concerning the Meaning of the Word which *Pharaoh* caused to be proclaimed before *Joseph* when he made him ride in his second Chariot. *Bow the Knee*, as the *English* render it, can't be supported, neither by Propriety, nor with any Countenance from the *Hebrew Elements*: And it is likely the *Septuagint* did not understand it, because they have not translated it, so that we have not the least Intimation of it in the *Coptic Version*. The *Arabic* Translator renders it *Altarifo*, which I would render *the Man approved*, or the like; but whence he had this Notion, it does not appear. But if no Permutation of Elements be allowed in the *Arabic Word*, which is very natural with the Orientals, the
Translator

Translator must have taken the *Hebrew* in the Sense of the *Greek* Word, *Abros*, the *Fair*, the *Beautiful*--- perhaps of an *Hebrew* Original; and even *Abrec* I have seen quoted as read *Abres*; I know not on what Foundation. So much is evident, that both the *Arabic* and *Syriac* apprehended it as a Title of Honour, which is so far on our Side; for I conceive it to be an *Egyptian* Word, and that it signifies, *The King's Father*. The final Letter, perhaps, is not faithfully transcribed, (what if I say, *Caph* Final is put for *He*, by an easy Slip?) or the last Part of this compound Word, which signifies *King*, may not be exactly delivered down from several Circumstances and Varieties incident to foreign Words when transplanted into other Tongues: Instances enow we have of this in the *Ethiopic*. And that *Ab* might signify *Father* in the old *Egyptian* as well as in the *Hebrew* and several other Eastern Tongues, is as probable as any Thing to the contrary.

I was induced to think the better of this, after I had looked into the *Chaldee* Paraphrasts and found all three agree with me, and likewise the *Persic* Translator.

But, MY LORD, I'm so carried away by my Subject, that I forget in whose honourable Presence I should suppose my self, and whose Patience I trespass upon, which would be inexcusable without premising the Apology above. I have only to add, that as this will be a Work of Time, and several of its Materials must be fetched from far, I wish I might

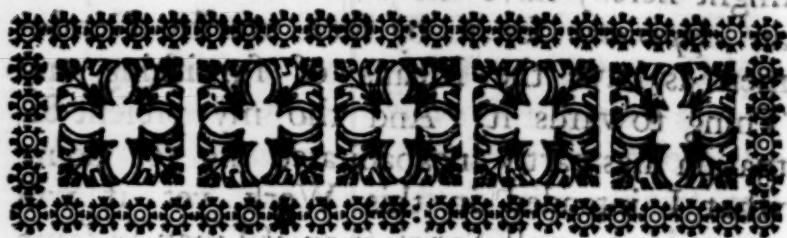
might hereby have the Prevalence to bespeak an *Apparatus* for it by such worthy Gentlemen as have the Means of furnishing any Thing towards it. And tho' my present Situation has partly incapacitated me for doing what I intended in this Work, yet it will give me no small Satisfaction if I may in some Measure contribute to its Furtherance. And if it should please Providence to place me more advantageously, as Life may turn about with more favourable Conjectures, it would be the first Thing I would bend my Thoughts upon to accomplish. That your LORDSHIP may long live for the Benefit of Letters, and to promote a great many good Designs, with that Glory and Happiness you are so justly in Possession of, is, MY LORD, the ardent Wishes of all the Learned, and of none with more profound Respect than of your LORDSHIP'S

Most Obedient

And

Most Humble Servant.

POST.



POSTSCRIPT.

AS it cannot be expected, rather is impossible, to please all Sides, or even all Men of the same Party or Persuasion in Religion, in any Work that regards the Scriptures, omitting less considerable Circumstances, some preferring the *Vatican*, others the *Alexandrian* Manuscript of the *Septuagint* Version; some contending the *Hebrew* is incorrupt, and the only authentick Text; others again raising the *Septuagint* above it, and neglecting the *Hebrew*; both of which being very unjust and not to be supported, I intended in my Specimen to follow blindly no Faction (having no Interest to serve but that of Truth, tho' that be but too apt to offend) but to restore to the Text, what was determined to be authentick, placing the various Reading by its Side, whether it be of the *Vatican* or *Alexandrian* MS. or *Hebrew*, or any other Variation of Note. Upon consulting a learned Gentleman, whose Judgement is of great Weight with me, the *Vatican* was proposed to me to follow, as Bp. *Walton* has done, placing the various Readings of the *Alexandrian* at the Foot of the Page, because this MS. has generally the Preference with the

the Learned, which I take to be by a mere Prejudice. My Objection is this : The *Alexandrian* answers best to the Citations of the *Fathers*, is more agreeable to the *Hexapla*, to the *Barbarine*, *Marchalian*, and other ancient Copies, than the *Vatican*, and seems to be the *Exemplar* or a similar one, which the *Arabic* Translator at *Alexandria* followed ; for I have observed (in the Minor Prophets) that he generally holds to this, where it differs from the *Vatican*, tho' not always; sometimes he dissents from them both, for the better. For these Reasons I chuse the *Alexandrian* Copy preferably to the *Vatican* ; as it has also been less propagated and diffused, being yet in some Respects recent and not thoroughly known to a great Part of the World ; whereas the other has been multiplied into a great Variety of Editions.





A N

E P I S T L E

Humbly Addressed to the Rt. Honourable

T H E

E A R L of OXFORD, &c.

AS when by some Chance-thought, or Force of Wit,
 A piercing Genius has a Secret hit,
 Which pass'd the Fining, and the Mint of Thought,
 Comes forth approv'd, and then a Patron's sought,
 To Christen th' infant Product in his Name,
 Support the Author, and bespeak to Fame:
 So as we rang'd o'er Learning's fertile Fields,
 In Chase of Game each copious Region yields,
 Where varying Objects varying Thoughts excite,
 And sweetly diff'ring, all conspire Delight,

F 2

Some

Some happy, but unbidden Turn of Thought
 Luck'd on a Hint from whence our Scheme is wrought:
 Conceiv'd in Pleasure, but brought forth in Pain,
 Without kind Sponsors, Learning teems in vain.
 But better Hopes forbid a Parent's Fears,
HARLEY's the Muses's Friend, and all the Muses
 (hears.

MY LORD, 'tis Yours to aid a learn'd Design,
 Endulge th' Address, and bid the Labour shine,
 Greatly regardful of each Work of Worth,
 Your happy Auspice calls a Genius forth.

IF an Advent'rer on an Eastern Shore
 Has found a Gem, and wou'd its Worth explore,
 Shou'd he, to whose false Judgement he applies,
 By sordid Motives under-rate the Prize;
 Wou'd it not Weakness or much Whim betray,
 To throw, in Spight, the cheapen'd Gem away?
 So from th' Adventure of some youthful Hours,
 To cull the Sweets of Oriental Flowers,
 To bring the breathing Incense of the East
 To th' Altar's Service as beseems a Priest,
 When the rich Tribute speaks its proper Praise,
 And bids the Altar burn with purest Blaze;
 Shou'd some Superior with ungen'rous Aim
 Damp, by a cold un-willing Praise, the Flame,
 Cou'd You, MY LORD, commend the hasty Deed,
 To drop the Censer, and in Rage recede?

No

No more to judge than write are all design'd,
 The Wise then never each free Cenſor mind;
 No more than Praise ſhou'd every Cenſure ſtrike,
 Not leſs Men's Wits than Paſſions are oblique.

CRITICKS half-learn'd, the genuine Sons of Spight,
 But grind their Teeth on what reſiſts their Might,
Rhinoceros-like. Such more true Merit tell;
 So ſure they hate who-e'er themſelves excel.
 But if by ſuch ungen'rous Fears reſtrain'd,
 Few Works of Wit the World had entertain'd;
 Yet of his Influence firſt kind SOL ensures,
 Before abroad dare peep the bidden Flow'rs.
 Before ſhe climbs, the tender Vine is plac'd
 Near ſome tall Elm, and in his Arms embrac'd.
 The Learned thus a Patriot Name ſelect
 To dignify their Products and protect.
 That Tutelage adds Spurs to willing Speed,
 For Learning's Fate is ſomething ſtill to need!
 It loves to baſk beneath the Solar Ray,
 'Tis thence the Poets to *Apollo* pray.

LEARNING's a Female, nor can live alone,
 An Help-meet muſt be ſought, and from the Throne.
Jove's teeming Head brought letter'd *Pallas* forth,
 Emblem of what ſhou'd grace our Kings of Earth.
 Learning, uncheriſh'd by a Monarch's Eye,
 But poorly thrives, and ſeems in Life to die.

Rouz'd

Rouz'd from a full ten Ages Sleep, it wakes
 To light our Orb a While, and then forsakes,
 Redoubled Luster but its Weakness shows;
 Life's Lamp burns brightest when just out it goes,
 As Sleep close follows Children's livelier Play,
 So Learning's Flash preludes its own Decay.
 It hovering seems to spread its Wings for Flight,
 Yet loitering asks us to supply new Light,
 So plays a dying Flame with failing Fires,
 Wavers a While, then flashes and expires.

NOR suffers Learning more from Foes than Friends,
 Who make it Pander to dishonest Ends;
 Ungrateful Tribe, and Learning's Shame! when those
 Haughty look down on Arts by which they rose.
 So Meteors, rais'd by some kind Influence, shoot
 Fierce e'er our Heads, tho' once trod Under-foot.
 Like Clouds by Sol sublim'd for common Good,
 They oft obstruct his Beams, and incommode.

BUT as collected Water's but Abuse
 That stagnant sleeps, and which no Streams diffuse;
 Whilst a free Current shews a larger Will,
 And blesses where it runs, tho' but a Rill:
 So lazy Learning with its Cisterns full,
 Is but the worst Stagnation of the Skull.
 Indignant, such unactive Pools one sees,
 Clos'd on themselves, and settled on their Lees.

An

An useful Wit runs free, and if confin'd,
 'Tis from th' Ingratitude of base Mankind.
 No * public Judges modern Times bring forth,
 To give its Value to each Work of Worth.
 So undistinguish'd Learning's Portion's shar'd,
 That *doing Nothing* seems to have Reward.
 Who'd not be Candidate for Place, admit
 His Claim on Promise, he'll ne'er shew his Wit!

If what we once had justest Room to hope,
 Had not betray'd the noblest human Scope,
 What now began had been perhaps atchiev'd,
 Nor worst of Crosses best of Aims deceiv'd.

BUT where least fear'd, Fate prov'd the most unkind!
 A College-Ease most suits a studious Mind.
 There at our own Dispose, with Books unbought,
 All needful furnish'd, and a Board unsought,
 Each happy Circumstance does sweetly join
 At once, t'inspire and finish a Design.

How much more grateful to the Mules these,
 Than pastureing a Flock for half a Fleece,
 In Rustication and ignoble Ease! }
 Where was an Angel for a Pastor giv'n,
 He'd hardly rise until he rose to Heav'n.

* See *Heinsius's* excellent Dissertation on the Rise, Progress,
 and Use of true Criticism among the Ancients.

THUS from the † unfav'ring Muses Seats withdrawn,
The Bar unsmiling, and no Friends in Lawn,
Gloom'd with a Gown and Sermoning on Sin,
Will any Porter let the Censor in?

BUT *HARLEY*'s Gate methinks relenting shews,
And half invites the unpresuming Muse.
That Sacred Seat, the Treasury of Wit,
Does Poets, Critics, all the Learn'd admit,
Nobly-recipient of what's truly Great,
There seems once more *Apollo* in Retreat.

My Lord, whilst ev'ry Science crowds you here,
Th' *Egyptian* Prince not greater in his Sphere,
Whose Hall each Author that could challenge Praise,
Enroll'd in Fame, by honouring with a Place,
Wou'd you of Books as curious in your Quest,
Neglect the Sacred One, of Books the best,
To which compar'd, how poorly mean the rest!

† The College which the Author was of, famous for having the Honour of the most learned Critic in *Europe*, having anticipated the Succession of Fellows by making several Pre-elections for two or three Years before it came to the Authors Turn to be a Candidate, and then dropping these Pre-elections the very Year appointed for him and his Contemporaries to offer themselves for a Fellowship, when there was not one Vacancy. they were hereby deprived of a common Benefit, which could not well have happen'd, had the Succession been continued on as usual. However the Master and one of his Senior Fellows in particular, are desired to accept of the Author's Thanks for their Civility to him upon that Occasion.

Rather

Rather no Search, no Cost, no Labour spare
 T' adorn this Treasure, and preserve with Care.
 Great *Ptolemy* thought his Collection poor,
 Till th' *Hebrew* Code enrich'd his Learned Store,
 * At Sums immense the Purchase cheap he thought,
 Can God's own Book by Mortals dear be bought?
 Possess'd of this, what further need we seek?
 This Heav'n-Writ Book itself's a *Bibliothèque*;
 The Circle of all Science does contain,
 And ev'ry Science asks itself t' explain.

BUT did a Pagan with such Cost respect
 Heav'n's *Charter*, which so cheaply we neglect?
 Scarce at a Thought's expence! -- What should *they* give
 For Books they seldom read and less believe?
 But hope we better from the better Few,
 True Zeal, in Spite of Vogue, itself will shew;
 Bold will stand forth amidst an impious Age,
 And by its Works assert the sacred Page.

WITH such a Mate where other Books are blest,
 It gives a Grace, and sanctifies the rest.
 Some Tribute-Time to this with those afford,
 'Twill bring those *Gibeonites* to serve the Lord.

* Not to regard some Circumstances, perhaps as good Arguments may be brought for the Truth of this Historical Fact as against it. However, as it seems yet a Controversy, it may be assumed for a Truth in Poetry well enough.

As Days to Business and to Pray'r are given
 The Week's the World's, but Sunday's due to Heaven :
 That may be spent on Books of Human-Writ,
 And make us for the Sunday Page more fit.
 Ev'n these Prophane, with Skill employ'd, produce
 Good Fruit, and serve the Sanctuary's Use.

THE LORD of Nature variegates the Ground,
 His Gifts are in a rich Profusion found :
 Some minister to Human Life of Course,
 Others conduce. but as it were of Force :
 The simplest Plant may be to Service *prest*,
 And bring in Vital Succours with the Rest.
 But as a Weed the Honey-Stores will aid,
 The Spider's Bane of sweetest Flowers is made.
 Thus as we use them happily or ill,
 The worst Things serve us, and the best Things kill.

BE this their Honour then, and not excuse,
 Who to the Temple's Service bring the Muse ;
 Who know the Skill of making all Things meet,
 Hallow'd to Use as in St. *Peter's* Sheet.

NOR should one Study all our Thoughts controul ;
 One is too narrow for th' unbounded Soul.
 Made to contemplate God in all his Gifts,
 Not grasping Him, from Scene to Scene it shifts ;
 Endless its Searches, Nor cou'd Heav'n supply
 Its Thirst to know, but with Variety.

Form'd

Form'd here to fathom nothing to the full,
 Too deep Attention makes the Senses dull.
 The Grave should ever with the Gay be join'd,
 The Muses are the Musick of the Mind,
 Quicken the Languors of depressing Thought,
 And wind the Soul up to a sprightlier Note.
 Learning's a Circle where all Parts are fit,
 Closely connected, and no Gap admit ;
 But the Advent'rer in this Mystic Round,
 May rove at Pleasure, and still shift his Ground.
 To keep one Stage a Genius thinks too mean ;
 Letters delight us with a Change of Scene.
 Unvaried Pleasure is its own Disease,
 Nor can the Muses Pastime always please ;
 The nicest Mess, too frequent, brings Distaste,
 The Treat of Learning is a dubious Feast.
Parnassus is a Wildernels of Sweets,
 Where Youth of Taste all Delicacies meets,
 Incircled with Delights. Yet Pleasures crave
 A Temperament, and sometimes would be grave.
 Nor can the Muse on her own Stock subsist,
 In richest Regions something still is miss'd.
 No Mines where Spicy Products deck the Ground,
 And Golden Veins in barest Hills are found.
 Yet the sweet Groves and Aromatick Shore,
 Love to unite the rugged Region's Ore.

To poesie the noblest Gift of Heav'n,
 A Fund of Learning shou'd a Dow'r be given ;
 G 2 This

This recommends the Man, exalts his Wit,
 This forms his Judgement, and supplies what's fit.
 Of Letters this the Lace and Feather is,
 The Muse's Settlement and Jointure this.
 Thus match'd, thus in sweet Harmony combin'd
 Arts should enrich the Man, while they enrich the Mind.

BUT since our *Pallas* lives to Wealth un-wed,
 A Competence should keep her still a Maid.
 Want causes Learning's Whoredoms ; Want defiles
 The Muses Morals, and their very Stiles.
 Some Tenth's to Learning's Altars should be paid,
 'Tis Shame the Priests of *Pallas* shou'd want Bread !
 Heav'n to support his Holy Seed demands
 A Sacred Portion of his People's Lands,
 Left arm'd Necessity to Acts constrain
 Of evil Fame and Turpitude of Gain.

WHOE'ER thou art that teem'st with high Design,
 With Judgement ope the Treasures of thy Mine.
 Sue to the Great of Soul as well as Pow'r,
 Wit with a Will, and Learning with a Dow'r,
 Whose Bounties ev'n to Merit's Shade extend,
 And learn'd themselves, know Learning to befriend.
 The Native Image this, all Paint apart,
 Of *Harley's* Worth reflected from the Heart.

FORGIVE, My LORD, this Continnence of Praise ;
 But Merit loves a Modesty of Lays. Let

Let others seek those meretricious Arts,
 And glare in Colours which false Wit imparts,
 True Worth requires no Shades to look more great,
 Beauty's more Beauty still, when plain and neat.

OUR plain Address, unknowing artful Aid,
 Would thus a Merit from its Plainness plead,
 Of Paint unconscious, fearless of Success,
 Where Wit discerns the Substance from the Dress.
 Urg'd by no selfish Views, for Aid we ask,
 Where nothing's got, and difficult the Task ;
 Pleas'd, would you deign the Labour to commend
 To those whom Leisure and more Helps befriend,
 Whilst the first Mover of the arduous Toil,
 Enough for us t' have first broke up the Soil ;
 Our Sketch may others finish'd Works beget,
 And be, like *Horace* to the Wits, a Whet.
 * A *Tuscan* Bard the happy Hint did hit,
 Which first inspir'd our mighty *Milton's* Wit ;
 The Simple Piece he to Perfection wrought,
 And *fin'd* the Blunder of another's Thought.
 To nobler Hands so we may ope the Scene,
 As o'er the *Alps* a Peasant led EUGENE.

Nov. 24, 1731.

* *Trissino.*

To

Let others look their mercenary Air
And glare in Coburn's white face
True Wood has no glances to look more
Heaven's more heavenly still, when plain and true

Our plain Address, and giving artful Aid
Would thus a Mirror from its Plaisance plead
In plain unadorned, jewels of success
While Wit becomes the substance from the Dress
Ugly by no less views, for Aid we ask
Where nothing's got, and still the Task
I shall, would you design the labor to command
To those whom labor and those Help's behind
While the self-lover of the anxious Toil
To keep for us, I have first broke up the Soil
Our search may others find, Wood's begot
And he, like labor to the Wit, a Whet
A Whetstone that the happy Hand did hit
Which that hand's one, and that's the Wit's
The simple Piece he to find, the wrong
And that's the Hunter of a better Thought
To nobler Lands, to we may go the Game
As over the edge of a Forest, let's GOVERN

Nov. 24. 1731



To the Reverend

Dr. *Waterland*,
Archdeacon of *Middlesex*, &c.

Reverend Sir,

THE following Address in particular directs itself to you on a double Account ; as you were personally concerned in what gave the first Occasion to it, and in Regard to your excellent and almost Singular Vindications of the common Christianity from the Attempts of Infidelity and Heresy, which have insulted it from every Quarter.

As

As the Truth and Support of our Holy Religion, pure and undefiled, must be the Wish and the Care of every good Man, however disinterested in a Worldly Regard; your pious and successful Undertakings in Defence of it must be equally attended with the Blessings and Prayers of all that are such.

Let this apologize for the Liberty taken in Gratitude to the Benefit you have done Mankind, with whom I shall sincerely rejoice, when I see you have a Reward equal to what you merit of the Church, and I am,

S I R,

Your most Obedient,

And most Respectful,

Humble Servant.

An



An Address to the most illustrious University of Cambridge, Soliciting the Honour of their Assistance, and the Benefit of their Public Library, for the better promoting of the before-mentioned Design.

Written at a late Critical Juncture in that most Learned and Orthodox Body.

IF Right of Birth is wont to name an Heir,
And Pupillage demand a Parent's Care ;
Justly the Muse may urge Relation's Claim,
To *Alma Mater*, in a Daughter's Name.

ESTATES indeed are tack'd t' Allies in Blood,
And Kindred Worth by Right is understood
In such Appointments as of Course descend
To Learning, or they deviate from their End.
Virtues should from themselves their Title draw ;
Merit, in Wit's Estate, is Heir at Law.

H

BUT

BUT *Heirdom* wanting, as Men with Address,
 The Childless Rich with formal Likeness please,
 And modell'd Manners to make up their Kin :
 Of Merit we should wear at least the Mein,
 When by Resemblance only we pretend
 To Learning's Fees which not by Birth descend.
 If 'tis not real, yet 'tis like Desert,
 To copy, tho' imperfect be the Part.

ILLUSTRIOUS Senate! Fathers of the Great!
 Whence rise the various Honours of the State,
 Who both to Science and the Practice bred,
 Live the great Models they have seen and read ;
 The Nation's chief Resource ! unrigid, view
 Th' imperfect Extract of Original You :
 All Faults or Faintness in the Sketch excuse,
 The noble Aim may justify the Muse.

OFT Men the Manners of their Birth will shew,
 But Education's Tincture is more true.
 The Heirs of Ignorance by long Descent
 By You are fil'd to Sense and Learning's Bent.
 With You imbib'd the gen'rous Seeds of Sense
 Sent even us with some Resemblance thence :
 A Son indeed, by Institution Yours,
 But Son estrang'd by unpropitious Powers.
 In your too happy Plot a Plant we grew,
 But Fate, unfriended, our first Blossoms threw
 Unseeded

Unseeded thence, which cast on Barren Soil,
Just bear to shew how much bad Climates spoil.

BUT though ill Culture and a noxious Air
Will Plants of Race in Genius much impair ;
Transplant the most degen'rate Herb, 'twill mend
In better Climes, and nobler Blossoms send.
If grown a Weed, and now the Soil's Disgrace,
Restor'd, the Muse may vindicate her Race.
The exil'd *Roman* in his lifeless Lines
Shews all the Climate and how Wit declines ;
His Muse the hapless Poet's Fate partook,
And with their Country both themselves forsook ;
Recall'd, how would the Muse herself recall,
Reviye all Graces, and reslourish all !

FROM Time and Place as Wit will take a Rust,
To judge it thence to Genius is unjust.
'Tis cens'ring Flowers in Autumn; let the Year
Restore the Sun, and they'll new Faces wear.

If Rusticated Learning thus may seem
Unworthy *Granta*, and her Wits' Esteem ;
As Opportunities great Things create,
And greatest Worth's but relatively great ;
Weigh well th' Unhappiness of Time and Place,
And oft 'tis Glory not to be in Grace.

But when the thickest Shade does Virtue shrowd
 Stronger the Light than can transpierce the Cloud.
 Occasion always makes the Man; a Blaze
 Mounts from a Spark, but Fuel first must raise.
 Thus oft obscure the Seeds of Greatness lie,
 Which soon would flame, did Fate the Means supply.

A Mind, where Learning's Seeds are sown, untill'd,
 Small Fruit will bring, however rich the Field.
 Wit, like the Silk-Worm, in itself involv'd,
 Wafts without *Fomes*, and is self-dissolv'd;
 A much-like Matter makes them both produce,
 Alike supported on the Leavy Juice:
Palladian leaves the one for Food explores,
 And from rich Groves the other draws its Stores.

A furnisht Bibliotheque, like Yours, compleat,
 Presents us with a Paradise of Wit.
 The Tree of Knowledge there and Tree of Life
 Conjoin their Forces, with no Heav'ns at Strife,
 Freely indulg'd; there Wit luxuriant lives,
 The Food *Ambrosial* Life immortal gives.
 Thus *Adam* liv'd in *Eden*, where unfought,
 All Things were furnish'd, obvious to his Thought.

BUT We, like *Adam* from his Bliss exil'd,
 Find all reverse, a rebel Soil untill'd,

A hopeless Labour, where th' unkind Returns
Of Industry are Thistles, Brakes and Thorns.

BUT should your *Adam* sue to be restor'd,
Plant not the *Cherubim* and *Flaming Sword*!
Let that drive out some other Tenant thence,
Some Traitor to the Soil, who would throw down the
Unhappy such and headlong to their Curse, (Fence.
Original Sin must there have double Force!

FOR us, we strive to cultivate the Ground,
Support the Fence, and fortify the Mound.
But Means from Distance whilst with Pain we draw,
'Tis making Brick with Stubble 'stead of Straw.
Yet even thus if something pays our Sweat,
What Fruit, where all Things join, unask'd, to treat!
Such to a searching Wit your *Eden* lies,
Which ev'ry Appetite of Thought supplies.

HAIL happy Place! whose solid Pleasures quell
Such windy Thoughts as with Ambition swell:
Possess'd of thee, the Man indeed is curst,
T' expel himself by any learned Thirst!

NOBLER our Aim; were we that Garden's Ward,
Not like th' *Hesperian* Keeper we would guard
Your Fruit untasted, but would rob the Tree
Of Knowledge, to make all Men of it free:

Not

Not by the Roots pluck up the Plant and turn
 Mankind again their *Eden* lost to mourn.
 Some to be thought not dull, Damnation dare,
 But these Mens Madness bids the Wise beware.
 Ev'n Faith itself with Infidels at Strife
 But more confirms us in the Way to Life.

A Fallen Angel now, once *Satan* shone
 Sublime in Heav'n, and Second to the Throne;
 Had he not fail'd, perhaps the Human Birth,
 To fill his Place, had ne'er ennobled Earth.
 His dire Attempts but open'd us the Skies;
 Ev'n *Adam* fell, that we might higher rise.

GRANTA, for Wits, for Doctrines pure, renown'd;
 In Faith, in Morals, in Allegiance sound;
 If any Semblance, faint perhaps, but true,
 Does from your Virtues to your Son accrue,
 Deign him your Care, of all the Letter'd Train
 Not meanly last, if not from Wit's Domain
 Far, far remov'd! Where many Lets belay,
 Break Learning's Acts, and interlude the Play.
 In learned Ease how blest his Days would run!
GRANTA can give that Blessing to her Son.



